



## THE ANTI-SLAVERY BUGLE.

one with material to keep up a counter agitation in their section of the Union?

But if the trade could be opened, it would be ruinous to all the Southern States east and north of Mississippi. It is assumed that we want labor, and for what? To make more cotton, so that the price may be reduced for the benefit of the Eastern and European manufacturer and the consumer of cotton goods. The rich agricultural soils of Mississippi, Louisiana, and Texas will recompense the planter for his capital and labor better at five cents per pound for cotton than the lands of South Carolina at ten cents, because in the West the sugar-cane will produce double the quantity. Now, if Africans are introduced in such numbers as to enable every man to buy a slave, what number of slaves will be annually produced by this increased labor? The average crop now are about 300,000 bales and the price for a few years has averaged, ten cents a pound, the supply keeps pace very nearly with the demand. If the increased labor would make 4,500,000 bales, at what price would it descend? Would it command five cents? and if not, what district in South Carolina could afford to grow cotton at that price?

If the Northern or English manufacturer were advocating this scheme I could understand it; but why Southern planters should be urged to adopt a policy which is to deplete their productions for the benefit of the consumers is to me incomprehensible.

A few years since, when we were opposing the Wilmot proviso, one of the dangers most to be apprehended, we were told that our slave population would soon become enormous by natural increase, that they would become valueless. Now that event is sought to be hastened by pouring upon us herds of wild Africans.

Look to the effect it is to have on our slaves themselves. Will you not be placing the instruments of insubordination and rebellion upon every plantation? Our present slave population has been for several generations reaching that point of civilization and subordination which they have attained, they have learned from their very infancy that the white man is their superior, and that by word and his will in their supreme law; our slaves they receive and impatient under his dominion. All fear of insurrection have vanished, and we sleep in the assurance of perfect security in the deepest sleep of slumber. It is well known to you all that to the cause of preventing or promptly quelling insurrection among the slaves, many of whom at that time were recently from the wilds of Africa that every male inhabitant was required to carry with him his firearms and a certain number of cartridges under a penalty. Do you desire to see such a state of affairs revived in this country? If you do not, keep from contact with our slaves those base savages who have known nothing but war and rapine, and who will not quietly brook the restraints which our society would require as to impose on them.

The argument, flippantly repeated by advocates that it will better satisfy and more considerate of the African to transplant him here as a slave does not satisfy my mind that it would be just or right. Are we to constitute ourselves the judges of what will improve the condition of other nations, and proceed to execute that judgement without their consent? If the arguments are worth anything for the African, would it not apply equally to the European and the Asiatic? How many of the sons and daughters of Europe and Asia would be elevated in their moral and physical condition if they were transplanted, even as slaves, in this country? Could they be numbered by less than the hundreds of millions? Would it be right to constitute ourselves their judges, and then to become the executioners of our judgement, to make them slaves? Away with such doctrines and principles! They have no foundation in humanity, philosophy, morality or religion.

I now proceed to consider the power and place of the Democratic party to uphold the Constitution and preserve the Union. I was gratified to see that Senator Hammond, in his late speech, declared that he did not perceive the significance of the term "States Rights Democrats" and "National Democrats" at the present time. The organization of the party is upon certain declared principles, they are general and address themselves to the confidence of men who subscribe to those principles residing in all sections; and if the party is designated as the "National Democracy" it is because its tenets are not restricted to any section, but embrace the whole Union and not because any of its principles are centralizing or consolidating. It has subordinated the Whig party, the Know-Nothing party, and I trust it will subserve the Republican party. My observation teaches me that those in South who are most bitter in their denunciation of the "National Democracy" as they are pleased to designate it, are either Know-Nothings or per se disunionists, and as I have no principles in common with either of them, I have for years been content to receive their strictures and animadversions with patient pleasure.

I say to you, fellow citizens, that the Democratic party is entitled to your cordial sympathy as well as your zealous support. It is the only exponent of the principles you have cherished for many long years, and is the only party willing and able to maintain your rights in the Union. When it is defined or disintegrated, you must choose between a subordination to sectional fanatical domination and dissolution of the existing Government. Its principles have received the sanction of my judgment from my earliest youth, and since 1802 I have stood in full harmony and fellowship in its organization, and why? There has been in 1800 and 1851, in most of the Southern States, a conflict between what is called the Slave Rights and Union parties, giving out of the progress of the compromise system. It resulted in a determination on the part of the South to acquiesce in it, and when the Compromise met at Baltimore in June, 1802, to nominate candidates for the Presidency and Vice Presidency. I found there, as a spectator, and not a participant, both wings of the Democracy—the States Rights and Union. They affiliated in making the nomination, and both heartily united in adopting a platform of principles. The contest of '00 and '01 had revolved into a living issue the old States Rights doctrine of '38 and '39. Except perhaps in Virginia and South Carolina previous to that time they had nearly become obsolete.—The States Rights men insisted that these resolutions should be incorporated in the platform, and became a vital article in the Democratic creed. It was unanimously concurred, and the resolutions of '38 and '39—the very corner-stones, the highest exposition of States Rights—was incorporated in the platform. It made the Democratic creed perfect, and from that moment I determined upon a hearty and cordial affiliation with the party in its organization. In 1856 at Cincinnati, these principles were adopted, and the Democracy from Maine to Texas, and from the Atlantic to the Pacific, are pledged in the most solemn manner to the support and maintenance of the strictest rendering of the States Rights doctrine. Every man, therefore, of that faith must affiliate with the Democracy if he expects aid in advancing his views in the administration of the Government. The Democratic party, if it continues true to its creed and principles, as good a States Rights party as I desire to see, I gather, no man can be a Democrat standing on that platform who is not a States Righter.

With these salutary facts before us, does not the assumption of a few persons in the South that they are to subordinate the States Rights to the rest, upon a narrow basis? The South in these two wings was buried at Baltimore in 1852 by all uniting in a common platform, the treaty of amity was reformed at Cincinnati in 1856, and it is good faith in either of the former wings to make a popular assumption of any of the tenets of the common party? If Madison and Jefferson are authority then the Democratic party is indeed with all the elements of State Rights. If their views are considered too moderate for any modern statesman, then such may except to the mass of the democracy. But believing, as I do, that it is the only principle upon which this country can be safely and justly administered, I am perfectly content to take the exposition of the able and patriotic men who formed the Constitution, and who dedicated it to principles during the administration of Mr. Jefferson.

John Mitchell, in his Southern Citizen, calls the Atlantic cable the "thrice-cursed telegraph," and says, "at the mass extirpating circumstances are connected with the great events of the age, that it can easily be grieved."

### THE CAPTURED NEGROES IN THE "ECHO."

The Charleston Mercury of the 2d inst. publishes the following communication from "A South Carolinian":

Mr. Editor: Your very interesting account of these people almost renders further description unnecessary. But as some of the recent contributions to your paper presented a picture altogether bright, I would be glad to show both sides.

Of these in health, or comparatively so, I found about 250—of whom some 50 were females. There were about 50 others (I do not pretend to exactness in figures) in the sick wards, in various stages of disease. You have already shown that the negroes are almost under the Equator—latitude 5° 38' S. longitude 122° E. In the few books which I have had access since I saw them, I have not found them described. Bowen's explorations were in Central Africa—Livingstone's in the southern part. Barth's volumes, as far as he has gone, are descriptive of North and Central Africa—so that I am left somewhat at a loss for references. The negroes are of various ages, from thirty years to a few months, or even weeks. I should judge, have been born since I saw them. It is wonderful how either mother or infant survived such an event.

It has already been stated that they belong to various tribes. This is most apparent from the differences of shades, from which the negroes congregate in separate shades, and the extent to which they associate generally with each other. I observed nothing like general concert of thought or action between them, except in the shaking and clapping of hands. In these all, under the leadership of one man, the largest among them, united.

It has also been noticed that these Africans are far below the size common to the same age of negroes among us. This is understood to refer to height; for emancipated as most of them are, no one better skilled in human anatomy than I am, could conjecture what their weight, in health, could be. Among the whole number, it struck me that the man above referred to may have been five feet eight inches high—a few more may reach six feet six, but besides these, there did not seem to be any of the men who were over five feet two or three inches. Some few, half a dozen, perhaps, of the men, and a few more women, seemed in good health and condition. It is supposed that these exceptions of the former were such as were not towed away in the hull, but were employed in working about the slaves. The negroes for some unexplained reason, were undoubtedly in better condition than the men. You have already stated that the latter were wholly nude, and the former nearly so. One of the most singular of the exhibitions I saw was that of a woman whose hands were adorned by a pair of cotton gloves—almost her only covering. There was scarcely any comeliness among them, and the only one whose appearance greatly attracted attention was the so-called Princess, whose tattooing certainly gave evidence of great dexterity and skill in the art.

I have no pretensions to science, and must leave the physiological questions to the learned, who, I trust, are engaged in their investigation. But to see the contrast between the differences of tribes is quite evident. I was surprised that a few exhibited the very thick lips and fat faces which we are accustomed to see in the African. The hair would doubtless be kinky, but is associated with the usage of slaves; it has been shaved, probably at the time of sailing from Africa. Our communications with them were made in part by signs, which they understood readily, and in part through an interpreter. This man was one of the slaves' crew, who did not profess knowledge of the negro dialect, but the principal negro had a smattering knowledge of Portuguese, from having worked on ships, As, on the coast, and in this language he conversed with the interpreter. It was evident they understood each other, for upon our party asking the sailor to show us the gang-plank, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their teeth; some were even as usual. One tribe had the two central upper front teeth cut out in a semicircle; while in another, the front teeth were sharpened to a point. Many of the negroes, especially with the aid of an old fannel shirt or trousers, looked as familiar as household or plantation slaves. In many such the feature and expression reminds us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignation towards their captors. You may read of the horrors of the "middle passage," but half will not tell the tale. One view of these unfortunate will tell the tale. One entry, droopy and apathetic, I believe, of what they understood readily, and in part through an interpreter. This man was one of the slaves' crew, who did not profess knowledge of the negro dialect, but the principal negro had a smattering knowledge of Portuguese, from having worked on ships, As, on the coast, and in this language he conversed with the interpreter. It was evident they understood each other, for upon our party asking the sailor to show us the gang-plank, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their teeth; some were even as usual. One tribe had the two central upper front teeth cut out in a semicircle; while in another, the front teeth were sharpened to a point. Many of the negroes, especially with the aid of an old fannel shirt or trousers, looked as familiar as household or plantation slaves. In many such the feature and expression reminds us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignation towards their captors. You may read of the horrors of the "middle passage," but half will not tell the tale. One view of these unfortunate will tell the tale. One entry, droopy and apathetic, I believe, of what they understood readily, and in part through an interpreter. This man was one of the slaves' crew, who did not profess knowledge of the negro dialect, but the principal negro had a smattering knowledge of Portuguese, from having worked on ships, As, on the coast, and in this language he conversed with the interpreter. It was evident they understood each other, for upon our party asking the sailor to show us the gang-plank, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their teeth; some were even as usual. One tribe had the two central upper front teeth cut out in a semicircle; while in another, the front teeth were sharpened to a point. Many of the negroes, especially with the aid of an old fannel shirt or trousers, looked as familiar as household or plantation slaves. In many such the feature and expression reminds us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignation towards their captors. You may read of the horrors of the "middle passage," but half will not tell the tale. One view of these unfortunate will tell the tale. One entry, droopy and apathetic, I believe, of what they understood readily, and in part through an interpreter. This man was one of the slaves' crew, who did not profess knowledge of the negro dialect, but the principal negro had a smattering knowledge of Portuguese, from having worked on ships, As, on the coast, and in this language he conversed with the interpreter. It was evident they understood each other, for upon our party asking the sailor to show us the gang-plank, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their teeth; some were even as usual. One tribe had the two central upper front teeth cut out in a semicircle; while in another, the front teeth were sharpened to a point. Many of the negroes, especially with the aid of an old fannel shirt or trousers, looked as familiar as household or plantation slaves. In many such the feature and expression reminds us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignation towards their captors. You may read of the horrors of the "middle passage," but half will not tell the tale. One view of these unfortunate will tell the tale. One entry, droopy and apathetic, I believe, of what they understood readily, and in part through an interpreter. This man was one of the slaves' crew, who did not profess knowledge of the negro dialect, but the principal negro had a smattering knowledge of Portuguese, from having worked on ships, As, on the coast, and in this language he conversed with the interpreter. It was evident they understood each other, for upon our party asking the sailor to show us the gang-plank, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their teeth; some were even as usual. One tribe had the two central upper front teeth cut out in a semicircle; while in another, the front teeth were sharpened to a point. Many of the negroes, especially with the aid of an old fannel shirt or trousers, looked as familiar as household or plantation slaves. In many such the feature and expression reminds us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignation towards their captors. You may read of the horrors of the "middle passage," but half will not tell the tale. One view of these unfortunate will tell the tale. One entry, droopy and apathetic, I believe, of what they understood readily, and in part through an interpreter. This man was one of the slaves' crew, who did not profess knowledge of the negro dialect, but the principal negro had a smattering knowledge of Portuguese, from having worked on ships, As, on the coast, and in this language he conversed with the interpreter. It was evident they understood each other, for upon our party asking the sailor to show us the gang-plank, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their teeth; some were even as usual. One tribe had the two central upper front teeth cut out in a semicircle; while in another, the front teeth were sharpened to a point. Many of the negroes, especially with the aid of an old fannel shirt or trousers, looked as familiar as household or plantation slaves. In many such the feature and expression reminds us of familiar faces at home.

A CHARLESTONIAN.

From the Tribune.

### ARRIVAL OF THE DOLPHIN AT NEW YORK CITY—CAFE TOWNSEND OF THE "ECHO" ON BOARD—HIS STATEMENT.

QUARANTINE, Sept. 6—2 P. M.

The United States brig *Dolphin* arrived last night and anchored in the bay at this point. I immediately procured to her and had an interview with Commander J. N. Maffi. She came to this port supporting that Lieut. Bradford of the *Dolphin*, with the prize crew of the slave brig *Echo*, captured by the *Dolphin*, was awaiting her arrival in accordance with orders. The order, however, had been countermanded by Mr. Lee, who ordered the crew to proceed to Boston.

John Mitchell, in his Southern Citizen, calls the Atlantic cable the "thrice-cursed telegraph," and says, "at the mass extirpating circumstances are connected with the great events of the age, that it can easily be grieved."

The *Dolphin* had on board Capt. Townsend, the

commander of the *Echo*, as a prisoner. He will be kept in the custody of the frigate *Salem* to await the requisition of Mr. Hamilton, the United States Marshal of South Carolina, who has the *Echo* in custody for adjudication, and the *Dolphin* will proceed tomorrow for Boston.

Capt. Townsend is a native of Rhode Island and has a wife and three children residing in Providence. He is about 33 years of age, and a man of superior address and education. He is tall and well formed, and has prepossessing features. He has light hair, large sandy whiskers, and is somewhat exact in his dress. He speaks freely on the affairs of the voyage of the *Echo*, and stated that he was driven in *Echo* in the slave trade because of ill success in his voyages in legitimate commerce. After the *Echo* left New Orleans, he states that he called the crew ait, and said to them that he proposed to go in the slave trade, and promised them \$900 each if they would continue upon the voyage. The Portuguese and Spaniards were probably aware of the nature of the voyage before it was projected. All the crew acceded to the proposal. Instead of proceeding to St. Thomas, for which port she had shipped, the *Echo* shaped her course for the Coast of Africa. When she reached the Congo River, she ran into Spaniards, the slaves whom went to look after the cargo, and the *Echo* proceeded to an island on the coast for water and fresh provisions. They were chased from this island by a French brig of war, from which they escaped in a fog.

Returning thence to the coast, they took 470 slaves on board, 160 of whom died on the passage. Capt. Townsend then gave up the command of the vessel to a Spaniard, and shipped as a passenger on the brig. This is the frequent ruse in the slave trade to avoid the responsibility in case of capture. The Spanish captain having calculated his reckoning incorrectly, the brig ran ashore in the night at Alagoa, in the Bahama Islands. Floating off at high water, she sprang a leak. She ran aground, and at day light passed *Sao Joao da Grande*, when she discovered the *Dolphin* making toward her under British colors.

She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin* was gaining on her, the crew of the slave knocked out her British colors. She supposed the *Dolphin* to be a Spanish brig, which had hoisted British colors for a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would take sufficient interest in the matter to interfere. When it became evident that the *Dolphin</i*



# THE ANTI-SLAVERY BUGLE.

## Miscellaneous.

### A REJECTED NEW YEAR'S ADDRESS.

Dear Lord—looking over an old journal—I found a scrap that reminded me of the swift wing of a gull. A little boy who had been the carrier of a country newspaper called upon me (says the record) and asked me to write him a carrier's address, to which I consented. But instead of taking a retrospective glance, as is the fashion, I took the liberty of peering into the present.

As a consequence, my rhyme was rejected, as unsuited to the—*Business Register*. The editor thought them altogether to *extravagant* and *wild*. The people could not tolerate such a stretch of fancy, even in a juvenile of ten, so they were copied quietly into the old journal, where until now they have been awaiting the fulfillment of prophecy contained in their jingling.

Dear a few of the most extravagant of the predictions, and as those relating to our physical and material progress have become so *almost* verified, I hope we may reasonably hope for the fulfillment of those relating to our moral and spiritual elevation.

Old Shakespeare asks, how wags the world?

One wags his wits with wagging,  
And he who thinks to wag or wag.

Will find that he is lagging.

Could there who have a hundred  
Beneath the dust been lying.

Now make a visit to our sphere,

They'd think our world was flying.

Gold see the West, the grand young West,  
Still onward, onward sweeping,  
Beyond the Mississippi's shores  
His giant branch still keeping—

Building his cities and his towns  
Beneath the streams and fountains,

Till freedom's flag shall kiss the breeze  
Upon the Rocky Mountains.

Here intervenes a little local matter, which I

Could see our steamboats and our cars,  
As up and down they thunder,  
Newton and Franklin, I am sure,  
Would open their eyes with wonder.

And should we live but fifty years,  
We'll see some strange commotion—  
There will be battles called  
To cross the vast old ocean.

A man will sit a woman's call,  
For sport or speculation,  
Put one clean collar in his hat,  
And travel through the nation.

At dawn he'll start from Baltimore,  
Breakfast at Marietta,  
And while he reads the morning news,  
Arrive at Cincinnati.

His course is onward, railroad speed,  
Through constant varying scenes,  
On the broad Mississippi lines,  
And sleeps in New Orleans.

One mounts his traveling-machine  
To read the last new novel,  
And finds about where scenes are laid  
In palace, bower, or bower.

Or bids his wife his tea prepare,  
Steps into his balloon,  
And, for the sake of change of air,  
Makes calls upon the moon.

Should even twenty summer suns  
But cast their brilliance o'er us,  
We shall see things perhaps as queer  
Eight day turnup before us.

Our brother then will humspon wear  
High silk of their own raising,

And sleepers that won't a bushel hold  
Will not be thought disgraceful.

Hoopsey come back, and trails may float,  
And girls may go to college.  
And when we make 'em teach the bigger boys  
The ways of life and knowledge.

And learn to know (the silly ones)  
That 'tis the right of women  
To do her thinking for herself,  
Because to think is human.

Combe's "Comstitution of Man" and Spurzheim's "Physiognomy" had just found their way to our village and our minister had declared them "infidel" publications, and insisted that the doctrine of Combe were at variance with all orthodox sinks of total depravity, infant damnation, etc., which induces me to add the following. Physiognomy now stands as a science—

Well in their cradles have our boys  
Examined by the teachers,  
And if they have a song man's bump,  
We will not make them preachers;

Or if a man look roughly,

And people chose to doubt him,  
Physiognomists will feel his bump  
And tell us all about him.

They stronger still will then be found  
Among this mighty throng—  
Our men of wealth in office—  
Nobles and trust be sought by all,  
Instead of vice and folly—

For men will find they're not the kind  
To bring on melancholy.

A drunkard then will be a show,  
Men won't get in a passion,  
Good offices be all the go,  
And falsehood out of fashion.

Then will be used the good old rule  
Of doing unto others.

As we would have them do by us—  
And addise friends and brothers,

Also, for the moral part of the prophecy—  
While the material world has outstript the wildest

dream of the fancy of thirty years—since—while  
enormous paint pictures and telegraphic wires tell

the world from London to St. Louis in an hour or  
two less than no time—while the march of civilization

has tracked a line beyond the Rocky Mountains to the golden sands of the Pacific—while forty-eight hours transports you bag and  
baggage, on crimson cushions, from New York to

St. Louis—it is not well enough to ask why drunk  
ards are sufficient—why grand falsehood, and  
with full life through the land—why, with all

our school houses, seminaries, colleges, and uni-  
versities—why, with all our pulpits, presses, and  
lecture rooms, the Christian church stands

still, and war hounds stand upon the border—

The moral of the community seems to  
be that the world is to go to great, for-  
giveness to be good—In our newest struggle to ad-  
vance the cause of the people against the

abolitionists, we are to be the friends of  
the slaves, we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the

slave, and we are to be the friends of the